

Good Land from the North

THE GREAT NORTH

THE GREAT NORTH

KING GEORGE

Long Contented as a great Mary

in their hands

THE GREAT NORTH

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Pfal. 21. 7. For the King trusteth in the Lord, and through the Mercy of the most High, he shall not be moved.

HOW great a Blessing is a good Government? Yet evil Governours may sadly abuse it; But when a good Government and a good Governour meet in one Person, the Glorious Prospect of such a Harmony cannot be told. Then Skill, Will and Success in advancing all the Ends of Government *shine* brightly; Authority is maintain'd, the Quiet and Peace of Society secur'd, the Righteous rejoice, and Iniquity doth stop its Mouth.

This was the Mercy of the Subjects of King *David*, and they are brought in, expressing their Sense of it, in a Transport of Joy, in the words of our Text, wherein we have an account of their Faith concerning the King in two Articles.

1. Concerning his Religion, *The King trusteth in the Lord.*

2. Concerning his Protection: *And through the Mercy of the most High he shall not be moved:* Of which in order, by way of Explanation, and then we shall conclude with Application.

1. Concerning his Religion, *The King trusteth*
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in the Lord; as if they had said, the King has
 personal Wisdom and Courage, none more;
 he has Worthies, Armies, Treasures in abun-
 dance; But the King trusteth in none of these;
 he; the King trusteth in the LORD, in the
 Arm of *Jehovah*, in the Living GOD, who made
 Heaven and Earth, and in the great and preci-
 ous Promises, which GOD, who cannot lie,
 hath made unto him: By this Faith he is in
 state of Union and Communion with GOD, is
 bath'd with Wisdom, Righteousness, Holi-
 ness and Redemption, sees all his Authority
 coming from GOD, and is resolved to Improve
 for the Glory and Honour of GOD; By Faith
 knows where his great Strength lyes, and
 finds more of Joy and Gladness in GOD, and
 the light of his Countenance, than all the
 riches of this World can afford him: In a
 word, Faith is the greatest Character of Life,
 wherever it is found; if it were in the meanest
 object it shines, yet in a Man of Power much
 more: But who can express it's Lustre and
 advantage, when found in a Crown'd Head?
 This is our *Mercy* this Day. *The King trusteth*
in the Lord. Whence,

Obs. 1. That the Soul and Glory of true Re-
 gion, consists in the Truth and Reality of
 Faith, *The King trusteth in the Lord*: If
 the Foundations of Faith in GOD, and also in
 CHRIST, are well laid, the Superstructure will
 rise and shine, in all the Duties of Worship and
 Obedience.

Obs. 2d. That the greatest Qualification for
 Go-

Government, that ever Magistrate Supreme or Subordinate was or can be Possess of, is true and saving Faith. *Psal.* 2. 10, 11, 12. Kings Princes, and Judges of the Earth, are Exhort ed to several Duties, and the whole closes with this, *Kiss the Son, Blessed are all they who put their trust in him* : And no wonder, for Faith Justifies, Sanctifies, Satisfies and Glorifies : *Psal.* 21. to the 7 v. Glories are Recorded there beyond all the Crowns of this World, and the Kings Interest in them is asserted, and then follows the Reason, *v.* 7. *For the King trusteth in the Lord.*

Faith, has a Spirituality of Senses, has noble Principles, Motives and Ends, a marvelous Sagacity, Solidity and Activity; it is ever of a publick Spirit, and as it freely receives, so it freely gives : Faith works by the great Law of Love, to GOD and to Man, seeking the Glory of the one, and the Good of the other; all which do greatly Qualifie for Government.

Quest. How did they know that the King trusted in the Lord? All Men have not Faith; no, nor all Kings, (I wish they had it, it would make a happy World) and such as have it, have it in their Hearts, of which God alone is Judge : How then came they to give this Verdict of the King's Faith?

Ans. As to the habite of Faith, that is indeed in the Heart, and GOD only sees that; as to the Internal Acts of Faith, the King might see these; the People were not competent

ent Judges of either ; But with pleasure,
 they see the outward Acts of Faith, and by these
 they give their Verdict of the inward Principle.
show me thy Faith says the Apostle, *Ja. 2. 18.*
without thy Works, and I will show thee my Faith by
thy Works. This is a standing Rule, by this
 Rule they Judge : They saw the King's Life
 as Exemplary, he was exact in the Admini-
 stration of Justice, his Eyes were upon the
 Faithful of the Land, that they might dwell
 with him, &c. And from these they conclud-
 ed, *The King trusteth in the Lord,* and their In-
 ference was just. And so much of the 1st.

The 2^d. Article of their Faith concerning the
 King, is his *Protection* : Which they express
 thus, *And by the Mercy of the most High, he shall*
not be moved. As if they had said, We know
 that the King has his Enemies, notwithstand-
 ing of all his Goodness, in Conjunction with
 his Greatness, he has Enemies both within and
 without the Kingdom, he has also his Friends,
 his true Faithful and Loyal Subjects, as one
 ready to defend him : But there is some-
 thing Infinitely above them all, which secures
 him ; He has the Noblest Life-Guard that ever
 was known in Time or Eternity, *The Mercy of*
the most High ; this he has an undoubted Title
 for, *for the King trusteth in the Lord, and thro' the*
Mercy of the most High he shall not be moved.

The King of Kings, gives Protection to all
 his Subjects, but our King accounts it his great-
 est Glory to be the Subject of CHRIST, the
 King of Kings. *Psal: 110. v: 1. And therefore,*
Obse,

Obf. The more that true Faith fees of the Glory of GOD in the Conveyance of a Mercy, the more it difpofes the Soul to Rejoice in the hope of it's Continuance. *Exod*: 15. 1. to the v. The Church there adores the Author of her Deliverance, and thereafter to v. 17. Prophesies the Continuance thereof, till it did Terminate in a Glorious Settlement in *Canaan*. *Pfal*. 46. throughout. So here, the Loyal and Faithful Subjects in our Text rejoice, that GOD had given them a King of true Religion, to whom belong'd the Divine Protection, that they might fee Mercy in fending him to them, and Mercy in keeping him with them, and therein rejoice.

Reaf. 1. Faith difpofes to Praise GOD for his Mercies, and therefore hopes the Continuance of them; if there were more of Perfeverance in our Praises, there would be more of Continuance in our Mercies.

Reaf. 2. Faith grips fast to what it receives, and takes hold of Omnipotency to perfevere it; the Prayer of Faith has great Power in Heaven: Whatever is ask'd in Faith is obtain'd, *Mat*: 21. 22.

Reaf. 3. Faith fees farder than any Eye, and reaches into the Lords Ends and Purposes in the Conveyance of Mercy, and therefore hopes the Continuance, until these Ends be accomplish'd.

Reaf. 4. Faith is of a working Nature, and lights in Improving Mercies for the Glory of GOD, and this activity of Faith, in using Mercies aright, has great Influence on the Continuance.

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Application.

FROM what has been said, several Inferences and Uses might be made, but we confine our selves to an Use of Information: See hence,

1. The Mercy }
2. The Duty }

of the Day.

1. The Mercy of the Day.

This is the Day of our Gracious Sovereign King *George* his Coronation, a Day which GOD hath made, *let us be glad and rejoice therein.*

There are many Ways of rejoicing, but the Way of seeing the Divine Glory shine in this great Dispensation excelleth them all.

Some may be ready to say, that GOD hath given some Kings in his Anger, and taken them away in his Wrath; and it is very true: But then it is as true, that GOD hath given some Kings in his Love, & continued them in his Mercy; and that our gracious Sovereign King *George* is such, I hope you have seen, to your Comfort: Take therefore a few Considerations, for the Confirmation of your Faith and Joy; Consider,

1. The Season }
2. The manner }

of his coming.

1. The Season of his coming.

Three Things speak forth the *Mercy* of the most High in the Season of His Majesty's coming to us, and that with the clearest evidence.

1. It was a Season of extreme Danger and

just Fear to all true Protestants, at Home and Abroad, who understood our Circumstances.

The Church indeed was in Danger, and so was the State: Designs were laid, and the boldest advances made, against the Protestant Succession and our excellent Constitution: Matters were ripening every Day for the Ruin of both, and for bringing in a Popish Pretender: At this Papists and Jacobites rejoiced and insulted, looking and longing for the Time, when their Eyes would be satisfied with seeing, and their Ears with hearing, the News of a Landing: Mean while, all the true Friends of the Protestant Succession, saw Religion and Liberty, lying at Stake, a deluge of Popery, Slavery and Perjury threatning to come in with a Pretender; which fill'd them with a thousand Thoughts and Fears: And then it pleas'd the *most High*, who Reigns in the Kingdoms of the Children of Men, and giveth them to whomsoever he will, to send us our Gracious Sovereign King *George*; by which we see our Prayers heard, our Fears remov'd, our Faith confirm'd, and the Name of the *most High* Exalted. GOD might have order'd matters so, as that our present Sovereign, might have come in abundance of Peace, to the Throne, some four or five Years before now; But then it is hard to determine, if we had seen so much of the Mercy of the *most High* therein as we now do.

2. It was then that our Gracious Sovereign King *George* came to the Throne, when but a little before it, he receives a distinct view of
our

Noble Patriots, Men of true Honour, Vir-
and Publick Spirits, Fighting in the Glori-
Cause of Religion and Liberty, against a
verful Party, whose course had the most
ful tendency to Popery and Slavery.

Many Crown'd Heads might have Transmit-
their Names with great Glory to Posterity,
re it not for an error in the choice of their
nistry : But it is the great Mercy of these
nds, that, before the Decree bring forth
Sovraign's Settlement, a Stage must be e-
ted, *Great Britain* must be the Theatre, all
ope the Spectators, those who were for the
testant Succession in the most Illustrious
ase of *Hanover*, and these who were for a
ish Pretender, *the Parties*. The Conflict
ween them is sharp and strong for the four
Years : Multitudes look on with various
ctions, according to their different Inclina-
as : But among them all none look'd with
great Penetration as our present Sovereign,
there, with Pleasure he beholds, the Noble
riots of our Country, the Men of Honour,
ue and Publick Spirit, acting their part
h Courage and Wisdom ; as is evident by
Memorial to our late Sovereign *Q. Anne*.

What mov'd them to such Vigorous Appear-
es, at such a Time ? Was it the Hope of
erment ? No : Was it applause from the
rld ? No : For such appearances hindred
r Preferment, and brought malicious Scri-
s on them, to tear their Reputation.

What then mov'd them to act the part, which
they

they so nobly performed? Surely, nothing but true Honour and Love to their Country, have Religion and Liberty handed down to Posterity.

This our Gracious Sovereign *King George* well understood, and comes then to the *Throne*, where he has the fresh Impressions thereof, and lets the World see his Esteem for Men of Honour and Virtue, by the Marks of Respect which he puts upon such, in advancing them to his Favour and Ministrie.

This must be a great Mercy to all the Subjects, Prov. 14. 34. *Righteousness exalteth a Nation*. It does so many ways, and particularly where it is found in the King, and shining forth in the Choice of Men of true Honour, Principles and Conscience, to Posts of Power and Authority under him. this certainly advances a Nation for, as the Wicked walk on every side where vilest Men are Exalted, so the Righteous lift up their Heads with Joy, when Men of public Spirit are Advanced.

3. There is yet more of Mercy in the Season if we consider his Majesty's Age: If he had come in Youth or Old-age, it had been a great Mercy to have received Him in either, but both be lyable to their several Inconveniencies. But to receive him in the Golden Middle between both, in full Strength of Body and Vigour of Soul, carrying with him a rich Treasure of Solid Experience in the Art of Government, How great a Mercy to the Nation must that be?

If there were but fifty of us in one Bottom and to sail in the Winter-season thro' dangerous Seas for a few Days, we would prefer a Man of great and long Experience to sail our Ship, before a Young Unexperienced Person, and reckon it our Mercy to have him.

This is our Mercy this Day: All the Millions in *Great Britain, Ireland &c.* are in one Bottom, sailing thro' the Tempestuous Sea of this World, in the Winter-season, that Sin has brought on it, not for a few Days, but for all the Days of our Lives; what a Mercy is it, to have our gracious Sovereign *King George*, a King of so great Wisdom and Experience, to be our Pilot-royal, sitting at the Helm of Government? His very entrance to our Ship speaks the greatness of our Mercy to our Conviction and Satisfaction.

What Storms and Tempests did we not justly Fear? What a black Cloud hung over our Heads? What a Hurricane threatned our Religion, Lives and Liberties? But immediatly upon his entrance, the Clouds are dispell'd, our Fears remov'd, our Religion Lives and Liberties secured.

And so much for the Season; let us next Consider,

2. The manner of his Majestie's coming to us; Is it by the strongest hand or longest Sword, by intestine Wars and Garments rolled in Blood? No, nothing like it; and yet there was an universal Fear of it and preparation for it, on both sides. How came this to be prevented, and our
graci-

gracious Sovereign *King George* to be received with such an universal Peace, Calm and Composure? many Reasons may be assigned, but all of them will easily yeild to this one, *The Sovereign will and Pleasure of the King of Kings.*

When the Noble Patriots of our Country, had done all in their Power for the Protestant Succession, as by Law established, and the mighty Party against them had almost perfected their design for bringing in a Popish Pretender, and red War, an intestine War, the bloodiest of Wars was ready to fill all the quarters of *Great Britain and Ireland.* Then the Creator of Heaven and Earth, the sole Arbitrer of the whole World, declared himself, *The most high uttered his Voice:* He calls our late gracious Sovereign Queen Anne to himself: Immediately she obeys and goes; The Throne is not Vacant, *King George* is there: He is there by the Just Laws of our Country, by the Approbation of Heaven, by the Sovereign Will and Donation of God: Friends see and rejoice; Enemies are Thunderstruck, some bow, some fear, and others flee to the places from whence they came. Why? See *Psal. 46. 6. and 10.* and so much of the manner wherein the hand of the *Most High* shines more immediately and remarkably than that of any Creature.

To be short every thing in the manner and Season of our gracious Sovereign *King George* his coming to the Throne, speaks forth the Majesty, Mercy and Glory of the *Most High God*; We want nothing then, to compleat our Joy on this

this occasion, but solid grounds of hope for our Sovereign's Continuance among us in Mercy and Love; which must depend in a great measure upon our good behaviour, and suitable improvement of this great appearance of Providence, which leads us to speak of the last thing proposed; to wit, our Duty; Mercy and Love are the strongest Motives to Duty in generous Souls; we have heard of our Mercy, let us now consider the Duty of the Day in a few particulars.

1. Would you wish the continuance of our gracious Sovereign *King George* among us, then view more and more the Divine Glory shining in the Conveyance of this great Mercy: All the Revenue, which the King of Kings seeks out of the richest Cargo's of Mercy is praise, *Psal. 50. 14. 23.* verses, if this is given, God is glorified, we are satisfied and our Mercies continued: Yet this cannot be performed, but in so far as we see the Glory of God shining in this great Dispensation: It is said of *Israel, when they saw his Works, then they believed and sang his Praise*; first they see his Works fulfilling his Word, and then they believe and sing his praise.

Let us follow their Example: We had the other Moneth a Redsea-danger; we have now Redsea-deliverance: Did not the Enemies of the Succession and our excellent Constitution boast of their Power and Number? Were not their purposes ripe for Execution? Were they not saying, let us pursue, overtake, divide the Spoil

Spoil, draw the Sword & destroy? Were they not at the very Point, of putting all in the greatest Confusion? But that it pleased the Almighty to step in, and Display the Glory of infinit Wisdom, Sovereignty, Power and Mercy on this great occasion, all which shine as brightly in this Dispensation, as when *Israel*, were delivered at the Red-sea. For my own part, I see no difference, but that there is more of Mercy in ours than in theirs: In their Deliverance, the Wheel of Justice is drawn over the Enemy, they got their Graves in the Red-sea; in ours they are all of them preserved, and therein we rejoice, and shall rejoice yet more, if we see them behave so as to be in the way of divine Mercy and humane Favour.

2. As we are called to praise God, with our Hearts, Mouths and Lives, for so seasonable and Glorious an appearance, as he has made for our Deliverance; so we are called to *fear the Lord and his goodness*; to Fear, lest we abuse such signal and distinguishing Mercy, lest we bury it in oblivion, and thereby fall into a Pit of the vilest Ingratitude. This was the great Sin of *Israel*. *Psal. 106. 13. They soon forgot his Works and waited not for his Counsel.* And what then? See *v. 14.* and downward. You'll there find Rebellion against God and Man, Church and State and awful Judgments pursuing them therefore let us therefore fear lest forgetting the Mercy of God given us at this Season, such a dreadful Train of Sins and Judgments attend our Ingratitude.

Let us be much in Prayer. The fear that is to Prayer, does well ; we cannot express Fears more seasonably then when under a Cloud of Mercy, nor in a better way than in a Season of Prayer.

When the Cloud was over our Heads we were covered, and the hearer of Prayer bowed the Heavens, and delivered us from our impending Danger : If we now restrain Prayer, turn secure and fall asleep, How Ungrateful must we be to God and Cruel to our selves ? but if on the contrary, we be more earnest for Grace to increase our Mercy, than we were for Deliverance from our Fears of Danger ; What a clear Evidence of Grace, what a Noble Sign of true Gratitude will that be ? Yea and a sweet forerunner of future Blessings. Then shall our Tranquillity be prolonged and our Mercy continued. Let us therefore come boldly to the Throne of Grace, and open our Hearts and Mouths to God most high, that he would give us grace to improve this great and golden Season, to his glory ; that as he has given us a King in Christ Jesus, his very great Mercy ! So he would continue him in his Love, and make Heavenly Blessings and Vertues shine in him, and all the Members of his Family to God's eternal Glory and the Joy of all his true, Faithful and Loyal Subjects ; That the Noble Patriots of our Country, may sit down with Joy after their Victory, and say, *Not unto us, not unto us, O God, but to thy Mercy be give Praise.*

This would advance the glory of GOD, the Honour of the King, and Harmony among themselves.

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selves, as it would preface great good Nations.

Lastly, *Honour the King*. This is enjoying the highest Authority 1. Pet. 2. 17. though we were a bad Man, we are bound to honour him, if he is our King, infidelity or difference in Religion, does not loose that Relation, the obligation to Relative Duties. But can we declare the Honour due to the King if he is good?

The Apostle says let the Elders, who rule well, be counted worthy of double Honour Pet. 5. 17.

What double Honours are due to a King who rules well. Language cannot express them.

This is the Mercy of these Nations this is our gracious Sovereign King George is not only a Protestant King, but one who adorns his Profession, by a well ordered Conversation. The continued Tract of his Government among his German Subjects, and all the steps he has made in the Regal Administration, since his happy accession to the Imperial Crown of Great Britain, fill us with Joy and Hope.

To conclude, There is not a King upon face of the Earth, in whom Goodness and Greatness shine so brightly.

Now unto GOD who has given us such a King, at such a Time, in such a manner, be glory by all the Reformed Churches thro CHRIST JESUS, World without end Amen

F I N I S